



AMAA

Newsletter

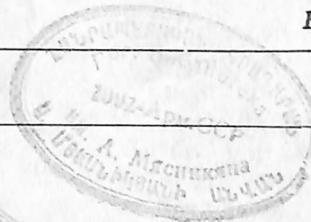
FROM THE GENERAL OFFICE OF THE ARMENIAN MISSIONARY ASSOCIATION OF AMERICA, INC.
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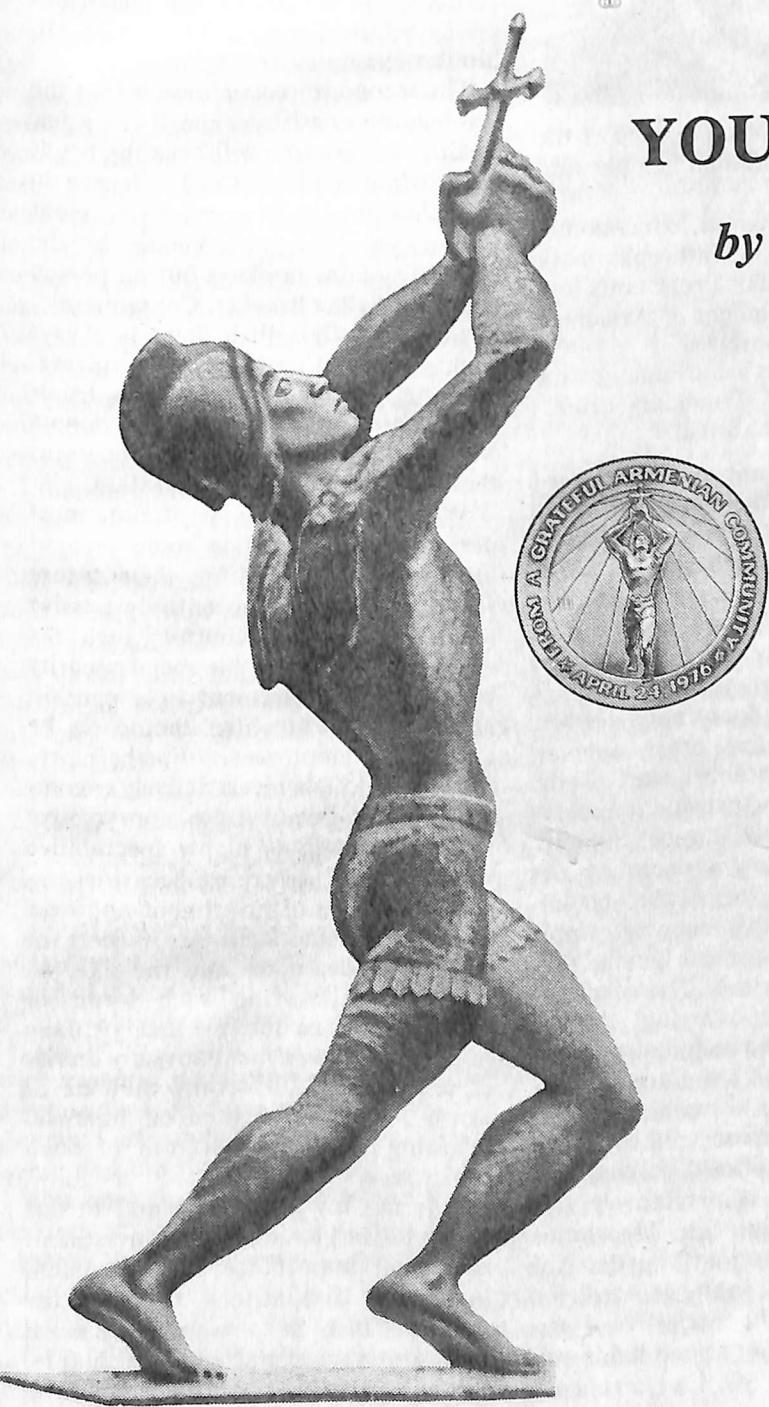
Editor G. H. CHOPOURIAN

1885-84 NO. 2



YOUNG MEHER

by Sculptor Khoren Der Harootian



... to express
both our
gratitude and
our Armenian
heritage on the
200th
anniversary of
American
independence.

398-88

INVESTMENT PLANNING FOR OUR FUTURE

by Dr. John G. Keuhnelian, President, AMAA



The following selections from Chapter 9 of II Corinthians become more meaningful using the modern English translation of J.B. Phillips:

"Let everyone give as his heart tells him, neither grudgingly nor under compulsion, for God loves the man who gives cheerfully. After all, God can give you everything that you need, so that you may always have sufficient both for yourselves and for giving away to other people. The more you are enriched by God, the more scope will there be for generous giving, and your gifts, administered through us, will mean that many will thank God. For your giving does not end in meeting the wants of your fellow Christians. It also results in an overflowing tide of thanksgiving to God. Moreover, your very giving proves the reality of your faith, and that means that men thank God that you practice the Gospel that you profess to believe in, as well as for the actual gifts you make to them and to others.

"Thank God, then for his indescribable generosity to you!"

The above quotation is really not intended for the faithful readers of this Newsletter except to re-emphasize your faith and loyalty to your Armenian Missionary Association. Both the preceding introduction and following comments are directed, however, to the nearly fifty percent of Armenian Evangelical Church members who do not support the Association, either through insufficient knowledge of its scope and activities or from misconceptions regarding its goals or outreach. I particularly direct these remarks to our younger church members, especially those born in this country.

The purpose of the organization can be summarized briefly from its Bylaws, "Having at heart the religious cultivation and spiritual growth of the Armenian people, to the end that they may stand firmly in the faith, and may devote themselves to the support of the Christian mission of all the Armenian Protestant people and their churches, etc..."

However, this additional provision may make the difference between success and failure. For example, it becomes inconceivable in all reality to believe that a subsidy of \$50.00 per year will educate a child in a country where the cost of living is almost as high as it is in the United States. However, that small increment may make the difference between an education for that year versus inferior or no schooling at all. Similar examples are legion.

1. Act as a missionary agency of the Armenian Protestant people and their churches.
2. Encourage religious, educational, literary and philanthropic work among Armenian Protestants and aid in establishment of Armenian Evangelical churches.
3. Promote fellowship among the churches and Armenian Protestants here and abroad."

There is a constant striving toward these goals and these activities are always being reported in issues of these Newsletters. The emphasis will shift, depending, as Mr. Stephen Philibosian so aptly put it "Where the need is greatest". Presently the most obvious need is the seemingly unending Lebanese crisis. This does not detract, however, from many other ongoing projects such as establishment of the Church in Sydney, Australia, strengthening of Evangelical Churches in South America, continuing support of our missionary in Iran, an active scholarship program in this country, viable support to the Evangelical Union, etc., to name a few activities. The needs are always present to varying degrees throughout the world including at home in the United States and Canada.

At this juncture, I wish to clarify several glaring misconceptions which are becoming traditional folklore. In the first place, it is a relatively rare occurrence wherein the Association simply gives a "handout" so that the recipients can bask in the generosity of the giver. With the majority of our projects, the assistance provided is only a small fraction of the total cost.

The second misconception is that the Association consists primarily of a few wealthy donors who will bear the brunt of the responsibility—the 'let George do it' philosophy. Indeed, our government encourages giving by means of the structure of our tax laws but no person is in a 100% tax bracket. Consequently, if one is totally selfish there is always some personal gain by *not* giving. Although we have substantial contributors, we are proud of the many donors whose generosity and support represent the backbone of this organization.

Whether we realize it or not, most persons are involved in some type of investment planning for their future security. This may be entirely passive and beyond our control such as compulsory taxation for social security benefits, or involvement in a pension and profit-sharing plan should we be corporate employees. Furthermore, many individuals invest actively encompassing the gamut from conservative savings accounts to highly speculative ventures with great risks. Securities are a favorite form of investment and over 25,000,000 Americans are owners of stocks, bonds, notes and the like. In fact, the interest in such forms of investment is so intense that virtually hundreds of investment advisory services are available. Literally millions of words have been written on financial investing and the literature of such topics seems unending.

It is not my purpose to add to this confusion but to describe an investment of greater importance—an investment in one's compatriots through the AMAA. Just as a sound financial program is best started early in life, one's charitable planning should be

started similarly even though the initial contribution may seem ridiculously small. The Missionary Association has a 'built in' advisory service consisting of 21 voluntary directors assisted by numerous committee members, all of whom share the same goals. Such an investment, if imbued with Christian love and compassion on the part of the giver, should result in manifold dividends in the future from the recipients as they can in part reciprocate as their own lot improves. Without the catalyst of our care and love to the recipient, the "Investment" becomes meaningless.

However, as I mentioned previously, only half of our Church members contribute to our missionary arm. A church without a strong missionary outreach will be a weak church with a dwindling spiritual life. This outreach should include participation in the needs of the local community and the missionary programs of the parent denomination. But if we do not support as Armenian Evangelical Churches the Armenian Missionary Association, we have failed in helping our fellow Armenians and have no business calling ourselves Armenian churches in the first place. No church can be a 'tight little island'.

I therefore extend the challenge to all of the clergy through strengthened missionary committees and chapters to elicit total support of their congregations. Only by a combination of a sustained budgetary commitment on the part of our churches, strengthened by individual contributions for specific projects, can we provide "where the need is greatest".

Letter to the Editor:

Dear Mr. Editor of AMAA Newsletter:

For Heaven's sake what difference does it make whether or not a good idea is signed or not signed. (Page 4, bottom of 3rd column of your Newsletter, March 1976 issue).

One of the most valuable things in this world is a good or a new idea. Don't pay any attention to signatures. Go ahead and use those good ideas.

You have my permission to use my remarks above, as a response to your remarks, in the next issue.

Sincerely, Vahe Roubian
We use new ideas! The anonymous writer is critical of all current Armenian programs and presumes his suggestions are the answer to Armenian ailments. Is it logical to claim "beauty" but hide?

Editor

ARMENIAN BICENTENNIAL CELEBRATIONS

Special activities were planned by the Armenian Bicentennial Commemoration Committee, with M. George Mooradian, Esq., as chairman, in observance of the American Bicentennial in order to express the gratitude of the Armenian people to America.

The unveiling and dedication of the Statue of "Young Meher" took place in Philadelphia on April 24th, to mark the 61st anniversary of Armenian Martyrs Day. This impressive 22-foot high monument consisting of a 15-foot high statue of "Meher" on a red granite base containing four bronze panels depicting scenes from the Armenian heritage is located opposite the East Wing of the Philadelphia Museum of Art. In the presence of over two thousand people gathered from many States, the statue was unveiled by Mr. Haik Kavookjian, the 101-year-old "Armenian Patriarch" of New York City. The statue of Meher, sculpted by artist Khoren Der Harootian, with arms stretched high in the air, stands as a symbol of the revival of the

Armenian people and is an expression of thanks to America from the nation's Americans of Armenian ancestry.

The program included prayers and scripture readings by Armenian clergymen serving in Philadelphia area churches.

On Sunday, April 25, 1976 a "Bicentennial Awards for Excellence" Presentation Dinner was held at the Marriott Hotel on City Line Avenue in Philadelphia. Close to 1500 Armenian-Americans from throughout every part of the United States attended this great final event of the festive celebrations. The Presentation Dinner represented the first time that such a large grouping of outstanding Americans of Armenian descent had ever gathered together. The huge crowd witnessed the honoring of a select group of prominent Armenian Americans. The following are the recipients of Bicentennial Awards for Excellence:

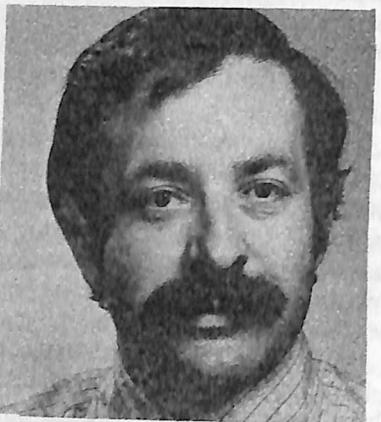
RECIPIENT	CATEGORY
Lucine Amara	Operatic Arts
Emik Avakian	Science
Lili Chookasian	Operatic Arts
Mike Connors	Dramatic Arts
Khoren Der Harootian	Fine Arts
Colonel Ernest Dervishian	"In Service to His Country"
Arlene Francis	Dramatic Arts
David Hedison	Dramatic Arts
Alan Hovhaness	Music
Hirair Hovnanian	Business & Industry
Rouben Mamoulian	Cinematic Arts
Alex Manoogian	Business & Industry
Edward Mardigian	Business & Industry
George Mardikian	Business & Industry
Stephen Mugar	Business & Industry
Ara Parseghian	Athletics
Sarkes Tarzian	Business & Industry
Rouben Ter-Arutunian	Theatrical Design
William Saroyan	Literary Arts
Richard Yardumian	Music
Avedis Zildjian	Musical Arts
Barry Zorthian	Journalism

In addition to the above, special awards were also made to the honorary chairmen of the Bicentennial Commemoration Committee. Two honorary chairmen who passed away since the Committee was first formed were also honored, posthumously. They are Mr. Harry A. Kuljian and Mr. Stephen Philibosian both of whom were residents of Philadelphia.

SPACESHIP EARTH, THIS IS MISSION CONTROL...

BIOGRAPHICAL SKETCH

Dr. K.J. Touryan



K. J. Touryan was born in Beirut, Lebanon, December 1936. He attended the American University of Beirut from 1953-1956 then subsequently immigrated to the U.S. where he completed his undergraduate work in Mechanical Engineering at the University of Southern California. He received an M.S. in M.E. from the University of Southern California in 1959, an M.A. in Physics from Princeton University in 1960, and a Ph.D. in Aerospace and Mechanical Sciences from Princeton in 1962.

He has been at Sandia Laboratories (of the U.S. Energy Research and Development Administration, formerly the AEC) since 1962. He is presently Manager of Fluid and Plasma Dynamics Research, and with his staff of 35 engineers and scientists, is engaged in R&D efforts in atomic physics, fluid mechanics, atmospheric sciences, and new energy initiatives. He is the author of 22 journal articles on fluid and plasma dynamics and has recently published a book on plasmadynamic measurements. From 1965-1972 he was adjunct professor in the Nuclear Engineering Department at the University of New Mexico.

Ken Touryan is active with Christian youth ministries in Albuquerque. He is on the National Board of Directors of InterVarsity Christian Fellowship of the U.S.A., chairman of the New Mexico Board of Young Life and Area Coordinator for International Students Inc. He is married to Anne Cheryl Nation of Albuquerque and is the father of two daughters, Lara and Shushawn.

By Dr. K.J. Touryan

From the day man broke away from the shackles of gravity that tied him to planet Earth and looked with awe at his beautiful habitat as the "good earth" and the "one world," it dawned upon him that planet Earth is actually a spaceship.

Indeed, planet Earth shares some basic similarities with manmade spaceships such as the Apollo vehicle. Obvious among these similarities are the following:

1. As with Apollo, planet Earth is on the move, hurtling through space at incredible speeds. It travels in its orbit around the sun at 64,000 miles per hour; as part of the solar system it rotates on the rim of the Milky Way galaxy at 500,000 miles per hour, and with the Milky Way galaxy it expands radially outward at 10,000 miles per hour relative to neighboring galactic systems.

2. Both Apollo and Earth are islands of life in the vast, desolate expanses of inhospitable space.

3. Both spaceships have been "launched" on a mission. The Apollo vehicle was designed, built, and launched towards the moon and back by the NASA team as man's bold venture to conquer outer space. Spaceship Earth bears the fingerprints of a Master Designer as His bold venture to create a habitat and base camp for a most unusual breed, the *Homo sapiens*.

4. Each spaceship has a crew and an elaborate life-support system. This includes an atmosphere, fuel resources, food supply and waste disposal systems, all linked together and finite in extent.

5. Finally, each spaceship bears the mark of a technological transformation from primitive beginnings to levels of great sophistication.

A close look at the two spaceships, however, reveals some disturbing differences between the two. Whereas science and technology have helped charter the way of Apollo to a brilliant completion of its mission, something has gone terribly wrong with spaceship Earth.

The Apollo crew takes meticulous care of their limited food supply, fuel allocations and waste disposal system and works as a team in complete harmony. On spaceship Earth, the explosive growth of her crew coupled with uneven distribution of wealth threatens mass starvation in many areas. Exponential growth in energy demand has created a gross mismatch between consumption and availability. Careless disposal of waste products has polluted the biosphere and generated an ecological crisis. Finally, narrow self-interests, ideological conflicts and expansionist policies have fostered an arms race that threatens to engulf the whole spaceship in a fiery holocaust.

But what is more tragic, the crew on spaceship Earth, individually and collectively, have broken communication with their headquarters, the Celestial Mission Control, in stark contrast to the Apollo crew, who would routinely maintain two-way communications with Houston throughout the mission.

To appreciate the magnitude of these crises and visualize the nonlinear feedback mechanism that aggravates each crisis, let us take a closer look at three of the five crises enumerated above.

A. The Energy Crisis

During the decade 1960-1970, total U.S. energy consumption grew at an annual rate of 4.3 percent, corresponding to a doubling time of about 14 years, while electrical energy consumption grew at an annual rate of 7.2 percent, corresponding to a doubling time of about 9 years. According to Prof. Lester Lees of California Institute of Technology, the growing yearly *increment* in U.S. energy consumption (5.2 percent in 1970) is now so large that a combination of logistical, technical, economic, environmental, land-use, institutional and political-legal constraints is making it impossible for energy supply to continue to grow at the same exponential rate as energy demand. At this rate, by 1985, primary energy imports in the U.S. would reach almost 40 percent of the primary energy demand. (At present, U.S. energy consumption constitutes 30 percent of the world energy consumption.) In contrast to the 14-year (and less) doubling time of energy demand, the hard fact is that the time scale required for any new energy source to reach 10 percent of the total U.S. energy supply is at least 15 to 20 years from the date of first commercial application. A clear case in point is the growth history of

nuclear power in the U.S. As of September 1974, 52 nuclear power plants have been on line in the U.S. for a total output of 34,660 MWe. This constitutes 7.4 percent of the present U.S. electric power capacity. The first commercial reactor went on line in 1954!

B. The Nuclear Arms Race

Another crisis mentioned above is the endemic condition of hostility that exists among the crew of spaceship Earth, irrespective of age, color, or creed. One of the most tragic manifestations of this disease is the arms race between the superpowers. H. York succinctly summarizes this by drawing attention to two absurdities that have arisen from the ever increasing sophistication and complexity of U.S./USSR strike forces. (1) As military power *increases*, the national defense of both countries *decreases*, and (2) for all practical purposes, the next war will be decided by computers—years of waiting will be followed by hours (or less) of warning, with only seconds to respond! The prognosis becomes apocalyptic when one adds to the above the nth nuclear nation syndrome (India just became the sixth nuclear nation).

Once more it is interesting to note the feedback system operative between new energy sources and nuclear blackmail. The increased availability of uranium and plutonium through the worldwide usage of nuclear reactors will enhance chances of illegal diversion. How can one maintain a leakproof inventory system for plutonium when breeder reactors in 1995 will start producing thousands of kilograms of plutonium annually?

C. Crisis in Communication

We noted that one of the critical differences between spaceship Earth and Apollo is that in the latter, the astronauts maintain routine and uninterrupted contact with Mission Control, in spite of their superior training and the fact that both the command module and lunar excursion module could operate fully under internal control. To appreciate the importance of open communication, let us recall the particulars of the first lunar landing. When the excursion module was at the terminal phase of its descent, spurious signals from the *on-board* computer called for aborting the landing. Through the open communication with Houston, the problem was resolved within minutes, and it was discovered that the LEM computer was overloaded and at fault. The spurious commands were overridden from Houston, and the LEM made its successful soft landing on the moon. Had Armstrong and Aldrin relied solely on the on-board computer and their own ingenuity, and turned off Mission Control, there might not have been a landing.

That is exactly what we, the crew of spaceship Earth, have done. Relying entirely on our "on-board computer," we have turned off and tuned out the Celestial Mission Control. In fact, in the midst of these crises, it seems we have forgotten how and on what wavelengths to tune back to our Source of Life, or, could it be that our receiver-transmitter units have become inoperative from lack of use?

There is a searing indictment for the crew spaceship Earth, uttered by the Creator, through the mouth of a Hebrew prophet, Isaiah, "Behold the Lord's arm is not so short that he cannot save, nor his ear too dull to hear; but your iniquities have made a gulf between you and your God." (Isaiah 59:1,2)

All is not gloomy however and there is hope. In spite of the cosmic gap, created because of man neglecting Mission Control, Mission Control Himself has provided a most unexpected and a radical solution to man's alienations. Some 2000 years before the Apollo astronauts gazed in rapture at the "good earth" shimmering in the blackness of space, the Creator Himself looked at spaceship earth and fell in love with her. Here is a most exciting eyewitness account of this love. "For God so loved spaceship earth that he gave his only Son that everyone who believes in him may not be lost but may have eternal life." (John 3:16)

Indeed, it looks like God Himself bridged the cosmic gap through a soft-landing on planet Earth in the person of his Son Jesus Christ. By example and through direct involvement in the individual's life, He has therefore made the altruistic society a distinct possibility. To love sacrificially and to give, instead of hoarding, man needs power, often far more than he can muster from his own limited resources. God in Christ, upholds the entire creation by the word of His power and has made this available to each crew member. We can know and personally experience God and His power.

DR. SOLO NIGOSIAN



Dr. Solo A. Nigosian, Asst. Professor in World Religions at the University of Toronto, has been awarded an exceptional grant from the Canadian Government of External Affairs for a lecture-tour in Europe and the Middle East. Leaving sometime in late April, Dr. Nigosian will visit Yugoslavia, Russia, Armenia, Lebanon, Egypt, Turkey and London. Because Haigazian College of Beirut was part of his lecture series, Dr. Nigosian is prepared to proceed with the plan should the situation in Lebanon improve. Be that as it may, his special interest is in the area of Inter-Religious Dialogue on which he has recently written an article entitled: "Inter-Religious Dialogue and Christian Attitude." Also, his textbook, *World Religions* (Toronto: Copp Clark Pub., 1974) has recently been published in England (E. Arnold Pub. Ltd.) and the United States (McDougall, Littell & Co., Ill.)

We wish Dr. Nigosian our best in his academic career and success in the lecture-tour in Europe and the Middle East.

THIRD GENERAL ASSEMBLY OF THE ARMENIAN EVANGELICAL UNION OF NORTH AMERICA

in cooperation with the

Armenian Christian Endeavor Union of California

and the

Armenian Protestant Youth Fellowship of Eastern States and Canada

Thursday, June 24-Sunday, June 27, Whittier College, 13406 E. Philadelphia Whittier, Calif. 90608 (213) 693-0771

Convention Theme:

"THE ARMENIAN EVANGELICAL AND THE AMERICAN DREAM"

HAVE YOU MADE YOUR RESERVATIONS YET?

HAVE YOUR CAKE AND EAT IT TOO!

By *Charles J. Davitian, CPA

How would you like to make a gift to your pet charity and still enjoy the financial benefits from such gift for life? This almost sounds like it is too good to be true, but actually is being done every day. The vehicle employed for this altruism is a deferred payment gift annuity.

Let us suppose for basis of illustration that Hagop decides he wishes to support five children through the AMAA Child Education Program (or other programs). He has \$50,000 with which to accomplish his wishes. However, Hagop also realizes that he accumulated these funds toward his own retirement at age 65. In order to fulfill both of his desires, the AMAA can offer to him a deferred payment gift program whereby he can:

- a. Support his charitable project during his working years;
- b. Obtain a fixed pre-determined annuity for life upon retirement;
- c. Receive *immediate* tax benefit for a charitable contribution—up to 50% of his adjusted gross income if the gift is made in cash, or up to 30% if funded with appreciated value property;
- d. Even upon retirement, a certain pre-determined percentage of his annuity will represent tax free income.

How is this accomplished? Our tax laws in the United States, under IRC Sec. 72 (a), recognizes both concepts of charitable gifts and private annuities. Let us suppose that Hagop is age 50 when he enters into this agreement with the AMAA. Based upon the actuarial table as set forth by the U.S. Treasury Department, his \$50,000 deferred

* Mr. Charles J. Davitian is the Comptroller of the AMAA and a practicing Certified Public Accountant.

FOOD FOR THOUGHT

"Hands that help
are holier than
lips that pray"

PARSON TO PERSON

By Rev. Paul G. Avazian*

The Rev. Wendell Belbew, Director of the Home Mission Board of the Southern Baptist Convention, recently said: "New converts are most likely made by a church which speaks specifically to persons in their own language, culture and vernacular. At least 75 million people of the United States consider themselves to be ethnics. A rising sense of ethnicity on the part of the dozens of ethnic groups in America demands churches that 'Belong' to the ethnic. It is not unchristian to grant this. It may be unchristian to demand the ethnic give up his ethnicity and join 'my kind' of church. This is not to say that churches should become exclusive, segregated and bigoted in order to reach people. The church is made up of all kinds of people, and at Pentecost everyone heard the Gospel in his own language. The Church has one language of love and the church expresses that love by speaking of Him in the languages people can hear."

It is most interesting to note how the churches of America have gone the full cycle in the last sixty years from the concept of "assimilation and melting pot" to one of recognizing the validity

and necessity of churches of ethnic groups. In fact it is stated that it is unchristian to demand the ethnic to give up his ethnicity and join "my kind of church." To be a member of an ethnic church has valid social and theological support behind it. On the Day of Pentecost, the birthday of the church, each heard the gospel in his own language (Acts Chapter 2). Thus to express the Christian message and worship in the context of the Armenian language and culture is both necessary and expedient.

With the increasing influx of immigrants to these United States and Canada, the Armenian Evangelical Church and community needs to be keenly aware of the opportunities of church growth and expansion. We must take bold steps to form new churches and expand our ministries. The Armenian wants to hear the gospel in the context of his culture. This is our opportunity. For the word of the Lord says, "Where there is no vision the people perish (they are cut off, lost)".

* Rev. Paul G. Avazian is the Pastor of the United Armenian Congregational Church of Hollywood, California.

payment gift represents a current charitable contribution of \$31,045. If this \$50,000 contribution is in cash, then Hagop can apply up to 50% of his adjusted gross income as a charitable contribution. Any amounts not so used in one year can be carried over for five succeeding years until exhausted. However, if the \$50,000 is in appreciated value property, then only up to 30% of his adjusted gross income can be used as his charitable contribution.

Concerning the effects of donating appreciated value properties, under IRS Ruling 62-137 and 62-216, any excess of value of property transferred over its computed cost is treated as a deferred capital gain. Such capital gains would be reportable on a deferred basis ratably over the life expectancy rate as established by IRS, and then only when these deferred annuity payments are made to you upon retirement or a fixed future date.

Now doesn't this sound like having your cake and eating it too? Why not

contact the AMAA office to work out any special situations which you may have to satisfy your needs and the work of God?

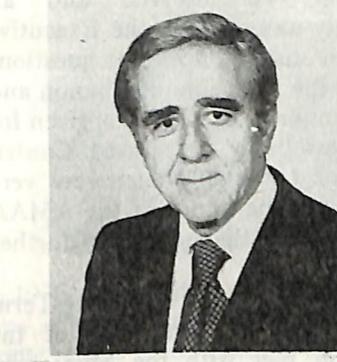
SACRED MUSIC SINGERS

Nostalgic about the great services of a Sacred Music Singers' Group of the 1940's in Beirut, Lebanon, under the able direction of the Rev. Dicran Y. Kassouny, M.D., it was felt that a similar Sacred Music Singers' Group should be formed in the United States as a project of the Armenian Missionary Association of America.

At a recent meeting, the Board of Directors resolved to establish a group to be known as the Sacred Music Singers and appeal for the auditioning of voices to form the membership of the group. Once again, the Sacred Music Singers' Group will be under the able direction of the Rev. Dicran Y. Kassouny, M.D., as Maestro.

The Sacred Music Singers will be working towards presentations of an Annual Concert, with additional presentations on request. Each participating individual will have the opportunity to experience the joys of worship in song, the spiritual uplifting of others, and stimulating pride in our Armenian community.

The first meeting of the Sacred Music Singers took place on Thursday, May 13, 1976, at 7:30 p.m. at the Armenian Presbyterian Church, 140 Forest Avenue, Paramus, New Jersey, and the

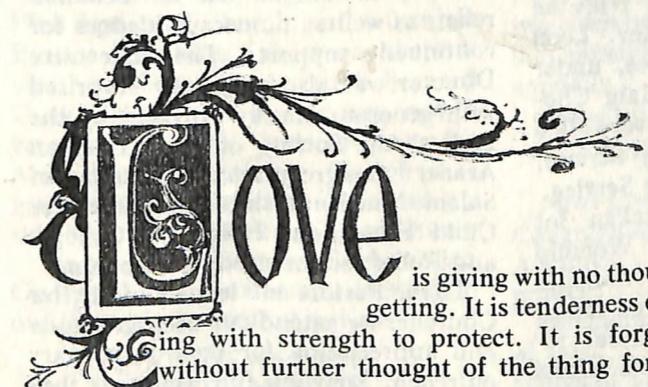


response was most encouraging. Rehearsals will be held on the 2nd and 4th Thursdays of each month from 8 p.m. to 10 p.m. The Committee has decided not to allow any practice session to continue past 10 p.m.

Sacred music is another form of worship and each participant will find this to be one of the more meaningful experiences in his life. Letters announcing this project have been sent to some friends. However, a sincere welcome is extended to all persons interested.

Anyone wishing to join the Sacred Music Singers may write to the AMAA, 140 Forest Avenue, Paramus, N.J. 07652, or phone (201) 265-2607 or 265-2608 during office hours.

The Inspirational Corner



is giving with no thought of getting. It is tenderness enfolding with strength to protect. It is forgiveness without further thought of the thing forgiven.

It is understanding of the thing forgiven. It is understanding of human weakness, with knowledge of the true man shining through. It is quiet in the midst of turmoil. It is trust in God with no thought of self. It is the one altogether lovely, the light in the mother's eyes, the glory in the sacrifice, the quiet assurance of protection.

IT is in the expectation of our Father's promise coming true. It is the refusal to see anything but good in our fellow man. It is the glory that comes with selflessness and the power that comes with assurance of the Father's love for His Children. It is the voice that says "no" to our brother, though "yes" might be more easily said. It is resistance to the world's lust and greed, thus becoming a positive law of annihilation to error.

LOVE ...the one thing no one can take from us...the one thing we can give constantly and become increasingly rich in the giving. Love can take no offense, for it cannot know that which it does not of itself conceive. It cannot hurt or be hurt, for it is the purest reflection of God, Good. It is the one eternal, indestructible force for Good. It is the will of God, preparing, planning, proposing always what is best for all His universe.

ALL HE GOT WAS A SERMON

Friday the 13th is supposed to be a day for bad luck, right? Well, an incident in North Tarrytown Friday (Feb. 13) lends some credence to that axiom.

Some unlucky soul broke into a Dodge Dart with MD license plates. Police think the thief was looking for drugs or a prescription pad, but what he found and took were three tape recordings—with religious sermons on them.

No, the sermons do not deal with the commandment "thou shall not steal."

Dr. Dicran Kassouny, who owns the tapes, said he prepared two of the sermons. The third was delivered by a guest speaker at the Second Reformed Church in Tarrytown.

Dr. Kassouny, who lives at 12 Birch Close, North Tarrytown, is an ordained minister in addition to being a medical doctor. His car was broken into Friday between 8 and 6 p.m. while it was parked in the Philips Manor Railroad Station.

The North Tarrytown man said the tapes are of sentimental value to him and he hopes they will be returned. One of the sermons deals with the topic of "giving." Maybe the thief will get the message.

THE EXECUTIVE DIRECTOR REPORTS

WORK WITH CHURCHES

Five Churches or their Auxiliaries provided opportunities for the Executive Director to present the needs of those living in troubled Lebanon.



THE NEW YORK CHURCH: Mrs. Berjouhi Timourian, President of the Ladies' Auxiliary of the Armenian Evangelical Church of New York, made arrangements for the Executive Director to speak to the Ladies at their first Wednesday of the month Luncheon on March 3, 1976 on the newest developments and needs in Lebanon. In addition to the message of the Executive Director, intermingled with Scriptural foundations for stewardship, printed reports along with return envelopes were distributed to those present. Numerous responses were made and many took their envelopes with them to give more thought as to their participation in the relief of our compatriots in Lebanon. Many Christians are now making regular donations for Lebanon Relief, some of them monthly, others quarterly. We certainly extend our appreciation to the leaders and the members of the Auxiliary for keeping alive the missionary outreach of the AMAA in the minds of their membership and friends.

HAVERTOWN CHURCH: The Pastor, Rev. Dr. Peter Doghramji, and the Missionary Committee of the Armenian Martyrs' Congregational Church of Havertown, chaired by Mrs. Grace Kavjian, arranged for a Missions Emphasis Sunday on March 21, 1976. Dr. John G. Keuhnelian, President of the AMAA, spoke to the congregation emphasizing the salutary effect of involvement in missions to the life of the church. The Executive Director brought the spiritual message for the day.

Following the Service, refreshments and coffee were served and an opportunity was given to the Executive Director to answer important questions relative to the situation in Lebanon and on the manner in which funds given for Lebanon are being distributed. Contributions for Lebanon Relief were very generous and the hands of the AMAA have been strengthened to give further assistance.

On this occasion, the Long-Term Goals Evaluation Committee of the Association met with the Missionary Committee providing a delicious lunch for the members who concluded their meeting at 5 p.m. on that day.

All in all, it was a constructive, fulfilling, and inspirational day for all involved.

BELMONT CHURCH: The Rev. Vartan Hartunian, Pastor of the First Armenian Church of Belmont, and Mrs. Ephronia (Shnorhokian) Karakashian, President of the Ladies Society of the Church, were good enough to give the Executive Director an opportunity to speak to the large number of ladies gathered at a Lenten Luncheon. This Luncheon was an ecumenical affair, and the ladies present responded appreciatively to the revelations made by the Executive Director on the situation in Lebanon and the extensive needs for the Lebanese people in trouble.

We are confident that many of the ladies will respond to the challenge placed before them.

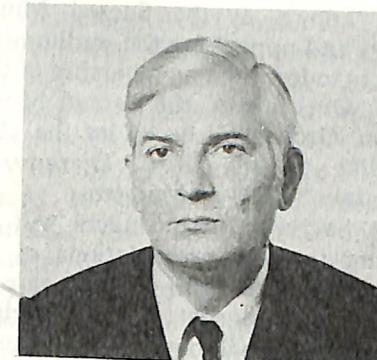
PROVIDENCE CHURCH: With the assistance of the Pastor, Rev. Leon Tavitian, a Special Committee, under the Chairmanship of Mr. Haig Chopoorian, had made some very fine arrangements for the Sunday Service, with a luncheon following the Service.

A second offering was taken for Lebanon Relief during the Worship Service and the return envelopes provided along with the printed report on Lebanon brought substantial returns. With the special personal efforts of the members of the Committee, a very substantial sum was raised—in fact proportionately to the size of the congregation perhaps the highest of any church.

In Providence as well, opportunity was given to the Executive Director to interpret answers to questions raised on

Lebanon relative to the results of the campaign so far, the opportunities of sending contributions received, and the manner in which distributions are made.

Our thanks to the Pastor of the Armenian Euphrates Evangelical Church and to the Special Committee under the Chairmanship of Mr. Haig Chopoorian for a job well done.



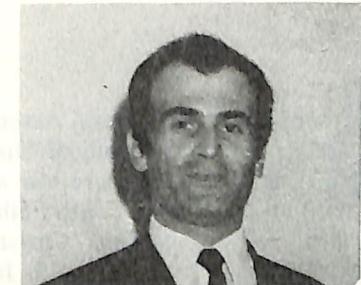
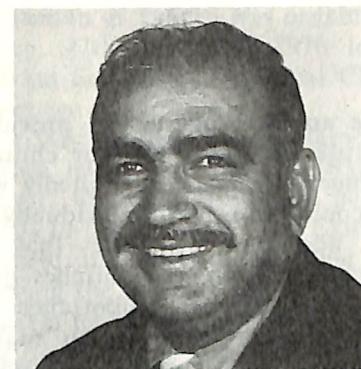
SALEM CHURCH: Following the Providence Service and the Luncheon, the Executive Director drove on to Salem, New Hampshire, where the Pastor, Rev. Soghomon Nuyujukian, had invited a good size group of leaders and members of the congregation to sit in a special session with the Executive Director so that they might also be fully informed about the Lebanon situation.

After an hour of interpretation, as well as a question-and-answer period, refreshments were served, and the Executive Director was surprised with a numerous number of sealed envelopes returned to him for use for Lebanon relief, as well as numerous pledges for continued support. The Executive Director was also pleasantly surprised with generous checks provided by the Ladies Aid Society of the Armenian Ararat Congregational Church of Salem, New Hampshire, designated for Child Education, Haigazian College, and Relief for the needy in Lebanon.

To the Pastors and leaders in the five Churches we extend our deep gratitude and appreciation for their missionary outreach, knowing full well that they understand that their efforts are not for the AMAA but for the Kingdom of God.

MISSION TO SOUTH AMERICA

The interest of the Armenian Missionary Association of America in



29, 1976, on a visit to our sister Church there. During this period, 13 young people from Sao Paulo, under the leadership of Mr. and Mrs. George Gazibayoukian, visited Montevideo, and for a whole week were the guests of the Montevideo Church. On this occasion, numerous social gatherings,



picnics, prayer meetings and worship services were organized with the participation of almost all the members of the Montevideo Church and the youth group from Sao Paulo.

"This Inter-Church meeting was a blessed and unforgettable experience both to the local church and also to our youth from Sao Paulo, and, encouraged from this first encounter between our two churches, we are planning to see if it is possible to have similar meetings annually."

THE GROWING CHURCH OF SYDNEY, AUSTRALIA

News from the Armenian Evangelical Congregational Church of Sydney, Australia, is indicative of hopeful growth.

Hovhannes Kevrekian, B.Sc., M.Div., a graduate of the Near East School of Theology of Beirut, Lebanon, was ordained and inducted as Pastor of the Armenian Evangelical Congregational Church of Sydney, Australia, on Saturday, 18th October, 1975. The AMAA Board of Directors and the Executive Director sent a congratulatory telegram on this occasion.

GOOD NEWS FROM SOUTH AMERICA

The following excerpt from a letter of the Rev. Moses Janbazian addressed to the Executive Director reveals a new vitality in the life of the Sao Paulo and Montevideo Churches:

"I would like to inform you that I was in Montevideo between January 14 and

The AMAA and the Congregational Union of New South Wales are sharing Rev. Kevrekian's salary stipend with a view to strengthening the newly-established Church to sustain itself.



Rev. Kevrekian reports that they now have a Church Council composed of ten persons, and that attendance in their Sunday Worship Service is improving. The Church has been active in several functions. On November 23, 1975 there was a corporate Sunday worship service of the Armenian Evangelical Church and the Balgolah Heights Congregational Church, that was video taped. This divine service was a great blessing for all—Armenians as well as Australians. Rev. Kevrekian received many letters of appreciation, acknowledging their gratitude for this unique corporate divine service, which was the first of its kind in the history of Australia.

On March 28, 1976 an open-air Sunday Worship was held in order to bring some variety into their familiar way of worshipping. Following the Worship Service, there was a time for games and fellowship. The Women's Auxiliary of the Church provided food, and the youth provided some music and recreation. The proceeds from this affair was used for repairing some broken windows and the roof of the Church.

On April 24 they commemorated the Armenian Genocide Day in Sydney, with all three Armenian Denominations taking part in the commemoration. Rev. Hovhannes Kevrekian delivered the speech for this occasion, encouraging the Armenian spirit as well as the Armenian self-awareness.

The AMAA is pleased to extend a helping hand to the Armenian Evangelical Congregational Church, fully confident that a strong church will emerge in Sydney and perhaps in some other cities in Australia.

REV. PABOOJIAN INSTALLED AS PASTOR



The Rev. George Avedis Paboojian was installed as Pastor of the Armenian Memorial Church in Watertown, Mass., on Sunday, March 21, 1976. Among the numerous clergy participating in the service was the Rev. George Diran Minassian of Santa Barbara, Calif., a close friend of Rev. Paboojian, who preached the sermon entitled, "Brothers".

Representing the Armenian Missionary Association on this occasion was the AMAA Recording Secretary, Mrs. Marie Nahigian, who gave the following message:

"On behalf of the Board of Directors of the Armenian Missionary Association of America, its President Dr. John Keuhnelian and its Executive Director, the Rev. Dr. Giragos Chopourian, I want to extend the Association's greetings and best wishes to you on this happy occasion.

"There is a common bond between the Armenian Missionary Association and the Armenian Memorial Church. The Armenian Memorial Church, together with its sister Armenian Protestant churches in the United States and Canada, comprise the Armenian Evangelical Union of North America, which, in turn, is the parent organization of the Armenian Missionary Association of America. The AMAA is the missionary arm of the AEU-NA. Your beloved former Pastor, the Rev. Dr. Vahan Tootikian, Moderator of the AEU-NA, in a message given at an Annual AMAA Meeting, linked the close, binding relationship between the AEU-NA and the AMAA to that of parent and child. 'We are one family and our love is mutual,' he said. 'We have a common rootage, a common heritage, a common goal. We share common hopes and aspirations.'

"The Service of Installation today for the Rev. George Paboojian comes at a

THE THIRD GENERAL ASSEMBLY OF AEU- NA

The Third Biennial General Assembly of the Armenian Evangelical Union of North America, in cooperation with the Armenian Protestant Youth Fellowship and the Armenian Christian Endeavor Union, will be held June 24-27, 1976 at Whittier College, Whittier, California. The host churches for the Assembly are United Armenian Congregational Church of Hollywood, Immanuel Armenian Congregational Church of Los Angeles, and Cilicia Armenian Congregational Church of Pasadena. A Convention Task Force, composed of twenty-two members under the chairmanship of Rev. Paul Avazian, is doing its utmost to make the Third General Assembly a successful and memorable experience for all who attend.

Through the General Assembly we hope to create an opportunity for the representatives and delegates of our constituency to come together in fellowship as well as to promote and strengthen unity among our twenty-one churches and four fellowships. In its biennial meeting, AEU-NA tries to

propitious moment in time since it coincides this year with the observance of the 75th Anniversary of the Armenian Evangelical Union of North America. It also has the added significance of fulfilling a very critical need for ministers to serve in our Armenian Protestant Churches and provide pastoral leadership.

"We congratulate the Rev. George Paboojian on this momentous occasion and wish him a successful ministry. May he find fulfillment in his new commitment. To serve an Armenian Protestant Church should be an especially challenging and rewarding experience. May his mission of service to the Armenian Memorial Church, interwoven with the fibers of the AEU-NA and the AMAA, add new dimension to the fabric of faith known as the Armenian Evangelical Movement. Today, in a symbolic sense, the Armenian Evangelical Movement is passing on its torch of faith to the Rev. Paboojian for his inspiration and guidance. May he use it well to serve his Church and his people."

create an atmosphere and provide a structure through which our churches can more effectively do unitedly what they could not achieve individually.

In addition, we hope that the participants from our churches get a sense of their own importance and involvement in the decision making process of the AEU-NA. This decision making involves electing leadership, adopting a budget and priorities, and evaluating many other issues to determine where we are and where we think we ought to be.

The Assembly will also provide rich opportunities for all participants to cherish their national, ethnic and religious heritage since the occasion is of triple significance through its happy coincidence with the Bicentennial celebration of our country, the 130th Anniversary of the Armenian Evangelical Movement, and the 75th Anniversary of the AEU-NA.

Furthermore, during the General Assembly we shall have the opportunity to evaluate our 75th Anniversary One Million Dollar Campaign and once again give it a boost. As you know, on its Diamond Anniversary the AEU-NA has embarked upon the venture of raising One Million Dollars for the preservation and perpetuation of our churches and institutions. This is a once-in-a-lifetime effort by which all our churches will benefit. According to our Campaign Director, Rev. Vartan Hartunian, pledges received to date total about \$200,000 and accepted goals are over \$600,000. Since the Campaign will continue in full force until the end of this year, we remain optimistic that some of our churches not presently involved will eventually become involved and participate. And we are persuaded that other churches which have already done a great deal will find it in their power and their hearts to do still more.

Being aware of the numerous and valuable benefits derived by attendance at the Assembly, we hope that members and friends of our constituency will attend this convention, receiving the bountiful blessings God will shower on all those gathered there in His name.

Vahan H. Tootikian

MR. TATEOS MICHAELIAN ORDAINED

News has reached us that Mr. Tateos Michaelian of Tehran was ordained on Friday, 27th February, 1976 in the Ghavam Saltaneh Evangelical Church for service to Christ.

Mr. Michaelian at first obtained the Licence level from the University of Tehran, following which he pursued studies in the N.E.S.T. Iran Extension Program. In view of the fact that those pursuing the N.E.S.T. Iran Extension Program had to spend one year at the Near East School of Theology in Beirut, Mr. Michaelian studied in Beirut for a year and obtained his B.Div. Degree.

Mr. Michaelian is an Executive with the Bible Society in Tehran, and we are happy that he is now going into fuller commitment to the service of God.



Left to Right:
Rev. Bernbeck, Germany Evang. Ch. Rev.
Robert Pryor, Community Ch. Teheran, Rev. A.
Mirzai, Persian Evang. Ch., Rev. S. Ishag-Mod.
Presbyterian Synod, Pastor of Assyrian Evang.
Ch., Rev. Nerses Khachadourian, Pastor Arm.
Evang. Ch., Teheran, Rev. Kenneth J. Thomas,
Rep. of the United Presbyterian Ch., Rev. Tateos
Michaelian, kneeling.

AMERICAN-ARMENIAN INTERNATIONAL COLLEGE (AAIC)

The American-Armenian International College is the first Armenian College in the United States. Currently it operates under the accreditation of La Verne College which is situated 30 miles East of Los Angeles.

The AAIC students have the option of majoring in Armenology (B.A.) or in many other academic fields offered by La Verne College.

Dr. Armen Sarafian is the President of La Verne College and Dr. Yeghia Babikian is the Director.

For additional information and/or application forms, please contact:

Dr. Yeghia Babikian, Director
American-Armenian
International College
1950 Third St.-La Verne, CA. 91750

I AM THE ARMENIAN CHRISTIAN COLLEGE



I AM THE OLDEST INSTITUTION of college-level learning in the Armenian Diaspora. Before, there had been many other institutions of college rank in Cilician Armenia. I was founded in 1955. For twenty years I have served my people well. Twenty years of achievement vindicate my right to be.

I STAND FOR LIFE'S HIGHEST IDEALS. I search for truth that I may light the torch of Truth anywhere. I lay emphasis upon genuine scholarship sprinkled with the salt of religious truth. My graduates are beginning to turn up everywhere—in the sheikdoms of Arabia, in the United Nations, in the United States, Canada, Australia.

I BELIEVE IN GOD. In the student's expanding circle of adjustment I open wide the portal to the unseen world of the spirit. My sons and daughters are men and women of vision and spiritual power.

CONTEST FOR A NEW NAME AND LOGOS FOR

THE AMAA NEWSLETTER \$50 TO THE WINNER

The Armenian Missionary Association of America, Inc. hereby announces a contest for *NEW NAME* and *LOGOS* for the present "AMAA NEWSLETTER." The *NAME* and *LOGOS* must contain Missionary outreach and stewardship concepts within it. The competition is open until the middle of July, 1976. Contestants will please send in their *format* to:

The AMAA, c/o The Special Contest Committee
140 Forest Avenue,
Paramus, New Jersey 07652

I TRAIN FOR SERVICE. I give leadership to the nation. From me may yet come ministers, educators, bankers, editors, industrialists, accountants, administrators in greater proportion than from any other source. Upon me the church will depend for its preachers, teachers, its missionaries—all its leaders. Without me the work of the church and the nation would falter.

I DESERVE YOUR SUPPORT. I receive from each student less than half the cost of what I give. From me the poor are not turned away. I still look to you, the members of this noble Armenian nation, to make this possible. I am sorely pressed today. I cannot continue the splendid record of the past unless I have help.

I AM HAIGAZIAN COLLEGE. I need your prayers and your gifts.

Compiled by G.H. Chopourian
March, 1976

OBITUARIES



ALICE NAZARIAN

The following is a summary of the Eulogy given by the Rev. Vahan H. Tootikian at the United Armenian Congregational Church of North Hollywood, California, at the Funeral Service for his Mother-in-law, Mrs. Alice Nazarian, on February 28, 1976.

The Los Angeles Armenian community was saddened by the sudden death of Mrs. Alice Nazarian which took place on February 26, 1976. While we are saddened by Mother Nazarian's loss, there is a feeling of confidence and triumph because she "died in the Lord and her deeds follow her;" also, because we believe we shall meet again in the "great hereafter."

There are a number of things which characterized Alice Nazarian's life, such as:

Mrs. Nazarian was a true home builder. She was a devoted and dedicated wife. She and her husband had 48 years of happy and meaningful married life. She was also a loving and devoted mother. One of her chief endeavors was to nurture in her children the highest qualities of Christian character.

She was a woman of strength and dignity. Also, a strong-willed woman with a broad and fertile mind, she was born to be a leader. She was a progressive woman. She was always eager to learn, eager to grow, eager to improve herself. Hers was a long and distinguished career in the educational profession in Aleppo, Syria. She was endowed with literary and artistic

talents. She contributed to the Armenian newspapers in Aleppo and Beirut. In 1965 she authored a book entitled "The Sanguine Smile". She is also the author of many unpublished articles, poems and plays.

She was also an altruistic and loving person. Infused with a sense of service, she searched for ways to help her fellow human beings regardless of their religious and denominational differences.

Mrs. Nazarian was a true Christian lady. There dwelt in her frail body a strong soul. She possessed a great spiritual power as a result of her daily intimate relationship with God. Warm, gracious and versatile, Mother Nazarian radiated an inner strength that touched everyone she met.

Now the burden of the years, the stress and the stress have taken their toll. She has entered her rest. Though she is dead, yet she shall live in the lives and memories of countless people whose quality of life she has enriched because she cared and loved.

The Board of Directors of the AMAA and the Executive Director, G.H. Chopourian, wish to extend to the members of Mrs. Nazarian's family their sincere and heartfelt condolences.

HASMIG ZELVEIAN

The funeral service of Mrs. Hasmig Zelveyian, who died on March 16, 1976, was held in Christ Church, United Methodist. Interment was in Elmwood Hill Cemetery, with Rev. Rhodes and Father Maronian officiating. Mrs. Zelveyian was the wife of Dr. Aram K. Zelveyian, retired minister who served in the Troy Conference of the Methodist Church.

MRS. GULENIA ROSE MASHIKIAN

In one of his plays William Shakespeare writes: "All the world is a stage and all men are actors. They come in, play their roles, some important and major roles others not so important, and then they exit. The important thing is not how big or small your role is, but how well you play your role."

Gulenya Rose Mashikian played her role well and has now made her exit from this mortal life into the eternal life. She was born in 1911 in Kessab, Syria. As a small girl she tasted the bitter and tragic experiences of persecutions and deportations. At the tender age of six she escaped with her father from the Turkish genocide of Armenians and found refuge first in Jerusalem, then in Port Said, Egypt.

Following the end of the First World War she returned to Jouneh, Lebanon, where she stayed a few years, and then returned to her native Kessab.

She married Yenovk Mashikian in Kessab and they moved together to Palestine until the first Arab-Jewish conflict in 1948. While in Palestine both she and her husband Yenovk found the Lord and accepted Him as their personal Saviour during a revival meeting.

Their family was blessed by the arrival of four children, three sons and one daughter, all of whom they raised in Christian nurture and gave them opportunities of higher education.

In 1956 the whole family immigrated to the United States to join their son Steve who had preceded them.

Mrs. Mashikian was a devout Christian in truth and in practice. She was a member of the United Armenian Congregational Church of Hollywood, and despite the distance she attended the Sunday morning services and the Armenian Bible classes prior to church service.

As a result of a serious car accident two years ago, while on the way to church, she gradually weakened and developed a heart condition. She passed away suddenly and peacefully in the early morning of December 24, 1975, leaving this world and greeting the morning on the other side. The Lord escorted her to her peace, saying, "Welcome you good and faithful servant, you have been faithful in little things I will place you to higher responsibilities." "The Lord gave and the Lord hath taken, blessed be the name of the Lord."



NEVART MARTHA TORYKIAN

Nevart Martha Torykian, beloved wife of the late Benjamin Torykian, mother of Miranda Miller, Joan Torykian, and Diana Green and daughter of the late Yervant and Arousiag Iskian, died on February 6th in San Francisco. Funeral services were held on Friday, February 13th, at the Calvary Armenian Congregational Church with interment at the Sunrise Memorial Park in Vallejo, California.

Mrs. Torykian was born July 2, 1900 in Angora, Turkey. She was an active member of the AGBU, the AMAA, the S.F. Calvary Armenian Congregational Church and the American Association of University Women.

Brothers and sisters surviving her are John and Albert, and Ann Iskian, and Marie Tevonian. She is also survived by three grandchildren, Stephen and Diana Miller, and Ariel Anahid Green.

The AMAA, while extending sincere sympathies, wishes also to thank Mrs. Torykian's kin for sending word that contributions can be sent to the Armenian Missionary Association of America—Children's Fund.

EDWARD A. GULBENKIAN

Funeral services for Edward A. Gulbenkian, 69, were held on Friday, February 13, 1976, in Ocean Grove, New Jersey.

Born in Marsvan, Turkey, he came to the United States with his father in September 1921 to join the rest of the family in New York. His education started in public schools in the Bronx, New York. He worked for Avakian Brothers, Rug Merchants, until he was conscripted into the army for World War II. He served with AAF in the African-Italian theaters, and was honorably discharged in September, 1945.

In 1968, Mr. Gulbenkian went to live with his sisters in Ocean Grove, New Jersey. Shortly thereafter he was hospitalized and needed nursing home care. He died on February 10, 1976, in Ocean Grove Nursing Home after a long illness.

He is survived by two sisters, Miss A. Nevart Gulbenkian and Mrs. Beatrice Shahbaz; a niece, Miss Papertian of Ocean Grove; a nephew, Robert Papertian, of Berlin, Connecticut; and cousins in California, England and Australia.

The Armenian Missionary Association extends heartfelt sympathies to the family and thanks them for assigning memorial gifts in favor of the AMAA.



MRS. DOROTHY ALAJAJIAN

Services were held on Tuesday morning, March 2 at the Parkway Assembly of God in Revere, Mass., for Mrs. Dorothy (Eryian) Alajajian, who died on Friday, February 27 after a long illness. She was 79.

Born in Armenia, Mrs. Alajajian came to this country in 1910, living in Revere for a while and the last 50 years in Everett. She worked as a secretary for 20 years at the Johnson Wholesale Grocery Co. on Commercial Street in Boston, owned by her husband.

She leaves three sons, John of Newton and Charles and Albert of Everett, two brothers, Jack Eryian of Fresno and Harry Adrian of Malden, and six grandchildren.

AMAA ENDOWER OF CHILD EDUCATION SPONSORSHIP GEORGE HOVAGIMIAN

Mr. George Hovagimian, a former restaurateur, died of a heart attack on January 23, 1976. Memorial services were held on Sunday, January 25, 1976 at the Armenian Evangelical Church of New York with the Rev. Dicran Y. Kassouny, M.D. officiating, assisted by the Rev. Dr. G.H. Chopourian.

Mr. George Hovagimian was an AMAA enthusiast and had given his moral and financial support to the former Executive Secretaries the Reverends Puzant Kalfayan and Edward S. Tovmassian. Dr. Chopourian came to know him soon after he took office when Mr. Hovagimian visited him and related his genuine commitment to the causes of the AMAA. The income of the endowment of Mr. George Hovagimian

supports a couple of elementary children annually. He used to cherish news from his proteges and kept their pictures on his person proudly.

Mr. Hovagimian attempted extensively, through church notices as well as newspaper notices, to find out if any of his kin, whom he had lost during the Turkish atrocities, were still alive. Unfortunately, his hopes were not realized prior to his death.

With his passing, the AMAA has lost a very good friend. Mr. Hovagimian leaves behind his good wife Mrs. Rose Hovagimian; three daughters, Georgette, Elmas and Frieda; six grandchildren; and one great-grandchild.

Sincere Condolences

The AMAA Board would like to take this opportunity to extend its heartfelt condolences to the families of the deceased through the medium of this Newsletter.

- *Mr. Peter Sadoian
Van Nuys, Ca. December 18, 1975
- *Mrs. Takouhie Maljanian
Westboro, Ma. December 31, 1975
- Mrs. Mariam Tahakjian
Glendale, Ca. January 9, 1976
- *Mr. Emmanuel Keukjian
Riverdale, NY January 21, 1976
- *Mr. Albert Khazoyan
Pasadena, Ca. January 31, 1976
- Dr. Edward Ayvazian
Louisville, KY. February 3, 1976
- *Mr. Edward A. Gulbenkian
Ocean Grove, NJ February 10, 1976
- *Mr. Paul Baranian
Emerson, NJ February 23, 1976
- Mrs. Alice Nazarian
Los Angeles, Ca. February 26, 1976
- *Mrs. Ephronia Masbanajian
Toronto, Canada March 5, 1976
- Mr. George Abajian
Los Angeles, Ca.
- *Mrs. Dorothy Alajajian
Everett, Ma. February 27, 1976
- Mrs. Hasmig Zelveyian
Troy, NY March 16, 1976
- *Mr. Garabed Kalfayan
Beirut, Lebanon
- *Mr. John Adams
Manchester, NH
- *Mr. John Kassabian
Cherry Hill, NJ March 24, 1976
- *Mrs. Louise Peranian
Galena, IL
- Mr. John Andreasian
Fresno, Ca April 6, 1976
- *Mrs. Aznive Rejebian
Dinuba, Ca April 13, 1976
- *Mrs. Manoushag Shemmassian
Beirut, Lebanon
- *Signifies that memorials were designated for AMAA.

AVAILABLE BOOKS: short list

(LEGEND: pb = Paper Bound; hc = Hard Cover; * = In Armenian)	
93. Arlen, J. Michael. Passage to Ararat, (hc)	\$ 8.95
93a Armenian Assembly. Directory of Armenian Scholars (pb)	3.00
93b Armenian Evangelical Union of North America. Armenian Evangelical Hymnal (hc)	5.00
6. Baboian, Rose. The Art of Armenian Cooking, (hc)	6.95
17a Boyajian, Dicran P. The Case for a Forgotten Genocide, (hc)	15.00
18. Calian, Carnegie S. Grace, Guts and Goods, (hc)	4.00
18a Calian, Carnegie S. The Gospel According to The Wall Street Journal (pb)	3.95
50. Chopourian, G.H. The Armenian Evangelical Reformation: Causes and Effects, (hc)	5.75
(All proceeds property of AMAA)	
50a Chopourian, G.H. Our Armenian Christian Heritage, (pb) Appropriate for Teenagers. (All proceeds property of AMAA)	1.50
*91 Kazanjian, Aghavni H. Aranya Untertzoumner, (hc)	5.00
68a Kerr, Stanley E. The Lions of Marash (hc)	15.00
68c Keyishian, Harry. Michael Arlen (hc)	6.95
73a Merjanian, Pepronia. The Joy of Teaching (pb)	2.50
75a Morgenthau, Henry. The Murder of A Nation (American Ambassador to Turkey 1913-1916) (hc)	5.00
(pb)	
75b Morgenthau, Henry. Ambassador Morgenthau's Story, (pb) (The Documented Account of the Armenian Genocide—Unabridged)	4.50
77. Nigosian, S.A. World Religions (pb)	2.50
77a Papajian, Rev. Sarkis. A Brief History of Armenia (pb)	2.00
79. Sacred Music Choral, record, mono	2.95
81. Saprichian, Altoon and Sarra. Mangagan Meghetiner (Children's Melodies) (hc)	10.00
*92. Tashjian, Lusine. Amb ou Arev (hc)	5.00
89. Zamkochian, Berj. Armenian Organ Mass	5.00

Please forward book (Nos.) For a total of \$....plus \$....for Postage and Packing (Order books by number and add 25 cents per copy minimum postage)

Name Address Zip

Please make checks payable to:

Armenian Missionary Association of America, Inc.
140 Forest Avenue; Paramus, New Jersey 07652

Note: We are not book sellers. We render a service only.

June 1976 list

*RARE BOOK OF GOSPELS DONATED TO THE ARMENIAN LIBRARY AND MUSEUM OF AMERICA

The Armenian Library and Museum of America has received a rare and exquisite Book of Gospels which dates back to the year 1685 A.D. (1134 in the Great Armenian Era).

Given to the library by former Marash, Turkey, missionary Rev. Sage Woolworth, the Book of Four Gospels was the last treasure he was able to rescue in his flight from Marash. Rev. Woolworth was a missionary in Turkey under the American Board for Foreign Missions and later the United Board for

World Ministries from 1919 to 1963. He was in Marash from 1920 to 1924.

Mrs. Pauline Woolworth describes how her husband happened to acquire the book. "Many things were entrusted to missionaries in Turkey during World War I. By the time my husband arrived in Marash in 1920 almost all of these articles had been returned to their original owner or to persons established as heirs. The Book of Gospels was one of the few things left in Mission hands and was entrusted to my husband's care and use."

The Woolworths donated the Book of Gospels after hearing about the Armenian Library and Museum of America, P.O. Box 147, Belmont, Mass.

BOOKS, BOOKLETS RECORDS RECEIVED

The Gospel According to The Wall Street Journal (pb) \$3.95

Carnegie S. Calian

The story of that newspaper's success and no-nonsense philosophy of life: common sense realism and firm commitment to individual hard work and creativity. Dr. Calian responds to this gospel by raising important questions for our time.

AMBASSADOR MORGENTHAU'S STORY (pb) \$4.50

Henry Morgenthau

This is the unabridged documented account of the Armenian Genocide as reported by America's Ambassador to Turkey, Henry Morgenthau, at the turn of the Century.

DIRECTORY OF ARMENIAN SCHOLARS (pb) \$3.00

The Armenian Assembly

Record received from Ani Inc., 448 S. Hill Street, Suite 517, Los Angeles, California 90013

ARMENIAN LAND

Kevork Terjanian \$5.00

Songs in Armenian.

ARMENIAN EVANGELICAL HYMNAL \$5.00

Publication of the Armenian Evangelical Union of North America. This is a new Bilingual Hymnal which contains 427 hymns in English and Armenian, with Sharagans in transliterated form. It has rich worship aids all in English. It is being printed on superior paper and bound sturdily in melon color hard cover with silver stamped seal and cross.

The Hymnal will be ready by June 24, 1976; place your order at once.

from another former Marash missionary, Rev. Fred Goodsell of Newton Massachusetts. The Armenian Library and Museum of America was established to preserve books, objects and materials relating to the Armenian people, their history and civilization. It has already accumulated about 4,000 titles, some like the Book of Gospels which might have been lost to the Armenian people forever.

Anyone wishing to donate materials or books may write the Armenian Library and Museum of America, P.O. Box 147, Belmont, Mass.

Armenian Missionary Association Projects Return Reply Form

(Check the appropriate boxes, then tear out this form and mail in your envelope)

My check or money order for \$ is enclosed for the project listed below

My Name _____

Street _____

City _____ State _____ Zip _____

I'M INTERESTED IN:

AEU-NA ONE MILLION DOLLAR CAMPAIGN Your assistance to this Campaign will go a long way to strengthen our Churches \$ _____

HAIGAZIAN COLLEGE To put the college on its pre-Lebanon-civil-strife status, \$250,000 are required. \$ _____

ISTANBUL YOUTH HOME Illiterate children from the interior of Turkey are taught their Christian heritage and national identity. \$ _____

10 HIGH AND 40 ELEMENTARY SCHOOLS To put these schools back on their pre-Lebanon-civil-strife level, and to assist teachers who received no salaries for six months. There is need for \$500,000. \$ _____

TRAINING OF THEOLOGICAL STUDENTS Scholarship provisions will bring great spiritual returns. \$ _____

RECRUITMENT OF MINISTERIAL CANDIDATES The Executive Director will be going on a recruiting tour soon. Contributions to the cost of the program and scholarships are being called for. \$ _____

LUNCH FOR CHILDREN Lunch arrangements for needy children are carried out in Turkey, Lebanon, Syria, Greece and Iran. Help needed. \$ _____

CAMPS FOR CHILDREN Such provision for needy children exists in Turkey, Lebanon, Syria, Greece, and Iran. Let us use these opportunities for the upbuilding of youth. \$ _____

MEDICAL EXPENSES Regular appeals are made to the AMAA to assist with the medical expenses of the poor. Help us to help them, please. \$ _____

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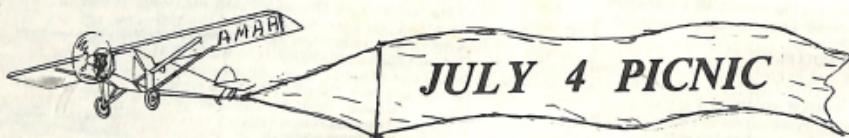
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ARMENIAN MISSIONARY ASSOCIATION OF AMERICA, INC.

WE ARE PLEASED TO ANNOUNCE A JULY 4TH PICNIC

on

SUNDAY, JULY 4, 1976

at the

ARMENIAN MISSIONARY ASSOCIATION

and

THE ARMENIAN PRESBYTERIAN CHURCH COMPLEX

140 FOREST AVENUE, NEW JERSEY

A DELICIOUS SHISH-KEBAB DINNER MENU

BEGINNING AT 1:00 P.M.

**WE WELCOME ALL FROM
NEW JERSEY, NEW YORK AND CONNECTICUT
TO THIS ANNUAL EVENT**

**THOSE ABLE MAY JOIN THE WORSHIP SERVICE
at the
ARMENIAN PRESBYTERIAN CHURCH
11:00 A.M.**



DONATION: \$5.00